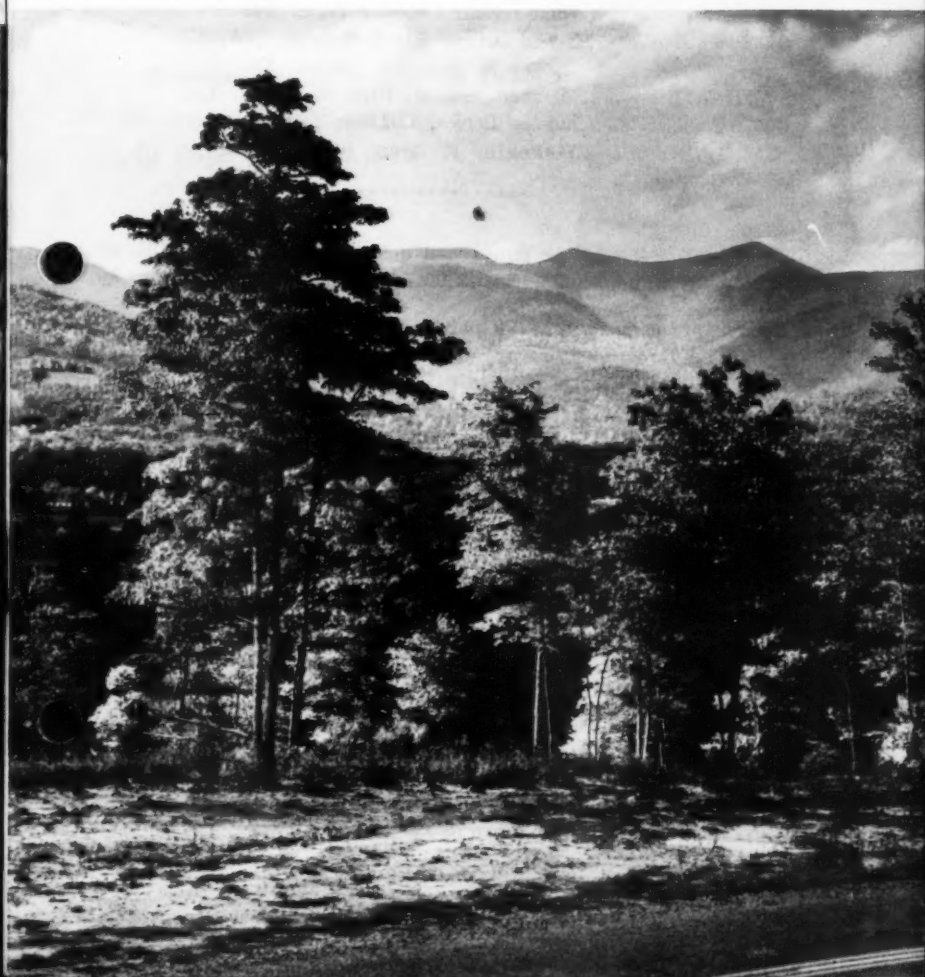


NO. 4, 1953

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MOUNTAIN LIFE & WORK

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UT Holds Craft Show

The University of Tennessee has been a leader in craft education for many years, and their Exhibition and Sale this fall showed the results.



CRAFTSMEN FROM MANY SECTIONS OF TENNESSEE demonstrated their skills at the Seventh Annual Tennessee Craft Exhibition and Market held at Knoxville during the last week of October. Many of the craftsmen were from the mountain area of the state.

Recognition was given to the best examples of ceramic sculpture, character dolls, boutonnieres, block printing, enamelware, jewelry, metalwork, quilts, braided and hooked rugs, shuckery, silk screen printing, wood carving, wood furniture and wrought iron work. The exhibit also included a sales booth for craft work.

Miss Marion Heard, University of Tennessee professor of related arts and crafts, was general chairman. Miss Henrietta Sivyer, professor and head of the related art department, University of Tennessee, was in charge of exhibits. Miss Isadora Williams, home marketing specialist, agricultural extension service, was in charge of the market. All the entries were original work of craftsmen living in Tennessee.

The exhibition was held during the time the East Tennessee Education Association was in session at the University of Tennessee, so that many teachers were able to carry back an added interest in crafts to their students

This exhibition is the largest shows of this sort held in an educational institution in our area, and it is to be hoped that other schools throughout the Southern Highlands will develop similar events in their own areas.





Three craftsmen from the highlands demonstrate at the University of Tennessee Craft Exhibition.

Mrs. L. A. Hodges, Loudon County (*above*), worked on a hooked rug of her own design during the Exhibit, while Mrs. Geneva Coppack, Union County (*right*), demonstrated the use of honey suckles for making baskets. Mrs. Dicie Malone, Union County (*opposite*), has worked in crafts for 20 years. In this picture she is shown making a shuck door mat.



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BOOKMOBILES ROLL IN KENTUCKY

7

Children and adults in even the most isolated Kentucky mountain coves will soon have books, thanks to the bookmobile drive.



KENTUCKY'S 100 NEW BOOKMOBILES will soon be rolling into the hundreds of isolated communities in that state, and books will suddenly become available to thousands of people who have never had them before.

This remarkable project, unlike anything that has been done in the South before, started just a year ago. During the past year, individuals and corporations have given enough money to buy at least 87 bookmobiles, with funds for the other 13 units clearly in sight. Committees in most of the counties of the state are actively planning for the traveling libraries to begin service in the near future. Some of the first units will begin service in the mountains of Eastern Kentucky where the need is very great.

In addition to securing the mobiles, a drive is being waged to secure books to place in them. Civic and professional groups have staged book marches in several Kentucky towns to collect good used books. Theatres all over the state accepted two books as admission price to movies on a recent Saturday. Individuals are being asked to contribute usable books to the pile.

It is recognized, of course, that not all books collected are suitable for library use, so all gift volumes are being sorted by trained librarians who know bookmobile needs. The acceptable books will then be divided into a hundred individual libraries so that each bookmobile will have a diversified collection.

The initial success of this drive was made possible by a series of steps. First, there was a group of concerned people who were able to plan the whole drive very carefully. Constant publicity has kept the program before the people of the state so that everyone has known all about it. Many different civic, professional and fraternal organizations have taken an active part in the plan, thereby providing a wide base of active participation. Many volunteer workers on the state staff have made an over-all program possible throughout the state. Local committees have functioned effectively in towns and counties.

It all adds up to planning, hard work, know-how and enthusiasm, and the success of the drive so far shows that no state need be without adequate rural library service if there are concerned people who are willing to work at the problem.

Mrs. Barry Bingham, co-director of the project, recently issued a call to all community workers in Kentucky asking them to share in making the bookmobile effective in their communities. "We must see that these units are true bookmobiles and not just trucks with books on them," she said. "They must serve all the people of our state."#####

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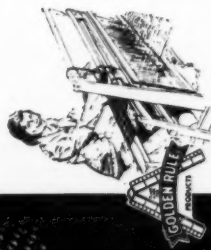
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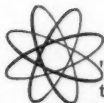
40-page catalog containing 12 sample and color cards of linens, cottons and wools—and samples of the weaving, weaving and weaving. The catalog is free, and the samples, which will be refunded on first order of \$10 or more.

SO MANY RURAL MINISTERS commented on the speech given at the Kentucky Rural Leadership Institute this fall by Dr. Samuel Blizzard that we asked Mr. Gruman to do us a condensation. Dr. Blizzard is a sociologist at Pennsylvania State College and is familiar with the rural churches of the Southern Highlands. The full text of his speech is available in printed form, and may be secured without cost by writing the Council Office and asking for:

THE RURAL CHURCH AND ITS COMMUNITY RELATIONS

//////Condensation and Comment by

LARRY GRUMAN//////



"THE WELFARE OF THE TOTAL COMMUNITY should be at the heart of the program of the church. Only as the church is willing to throw herself and all her resources behind every effort for community betterment can the church be saved." So spoke Dr. Samuel Blizzard of Penn State College at a recent meeting of the Rural Leadership Institute at Lexington, Kentucky. Stressing the changing patterns of church-community relationships through the last century, Dr. Blizzard concluded that the church can no longer stand in dominance over other community agencies; neither can it profitably compete with local groups sponsoring similar programs. The rural church will truly find itself only as it leads the movement towards a cooperative approach to community problems.


Dr. Blizzard opened his address by pointing to the unifying force potentially in the Christian church, which has the audacity to assert that no differences exist among people who believe in Jesus Christ. Despite this fundamentally integrating impulse, the rural church frequently falls into one of two equally bad patterns: it takes a position that is aloof from the central life of the community, or it becomes divisive. Both pitfalls result from a dissonance between the church and the publics it serves because there is a lack of common goals and objectives.

There was a time, before the development of modern rapid transportation, when the church was the center of the community both geographically and culturally. Parish and community were organically united. As long as the condition of isolation prevailed the organizational life of the community was largely in the hands of the minister, and the parish meeting-house at the crossroads served as the gathering place for many groups. In this era, then the community had an integrated pattern. The church took the lead in community-wide activities.

With the expansion of agricultural life and the parallel development

of transportation across the frontier, denominational groups zealously planted churches between crossroads and up the valleys. So for a time the boom in land expansion was paralleled by a boom in church building. Overchurching, however, was not a serious problem until farms increased in size and rural areas began to lose people to the cities. Then each local congregation was plunged into a struggle to attract the remaining citizens; and as a result the churches competed among themselves, hugging their differences, weakening rather than strengthening their program. With their resources focused on personal survival rather than meeting community needs, the churches lost their broad sense of mission; and with it they lost many of the activities which had initially endeared the church to the community. Now recreational, social and educational needs became increasingly met by non-church agencies, agencies which were enabled by their inclusiveness to reach out to all members of the community. The church, fighting its own skirmishes in the backwoods, seldom was engaged in the main battle for community betterment.

The salvation of the rural church today lies, then, in its acceptance of leadership responsibility for the community. Thus will the church enter the third period of its history in America, the period of cooperation. As the church is willing to throw herself and all her resources behind every effort at community betterment can she be saved. Many churches have not practiced this role for generations, however, and



"It is my conviction that we are now entering a new period of the development of rural church community relations...there are believed to be about 2500 communities in the United States where local church unions have been effective...The church needs to shoulder jointly the burden of human need with other community organizations...There are signs on the horizon that point toward a fuller realization that the approach to rural church work is the team approach." --Dr. Samuel Blizzard.

they must now eat humble pie as they learn a new respect for the accomplishments of other community agencies and organizations. Working as an ally with these half-brothers, the church can regain its unifying spirit and give expression to its impulse for service. It seems an obvious first step that the minister should lead the way by joining community organizations and taking the lead in such activities as health and welfare drives. So it appears that the church in rural American has a social destiny of being a team member, alongside the school and the hospital and the service club. Such a destiny is not altogether degrading; for it may deliver the church from isolation and irrelevance to purposeful community-wide uplift.

EDITORIAL COMMENT

As Dr. Blizzard sees a new heaven and a new earth, one wishes the matter were that simple; but the old heaven and earth still remain. This is to say that cooperating with a corrupt school board or a graft-ridden county health program is not necessarily laudable. Circumstances may arise when active opposition to high-sounding community programs is the only thing that will "save" the community; but such opposition is costly in terms of membership support, and the crusading church must frequently withdraw to lick its wounds. It is a difficult matter to proclaim a prophetic witness that cuts across every human activity and at the same time join the "team" which refuses to play fair. However, the vast areas where churches have by default allowed laziness and corruption to rule are evidence that there are great unmet opportunities for the church in its community relationships. Dr. Blizzard points to these opportunities in an arresting way. It would transform many of our churches today if they heeded his call for inclusiveness and cooperation. #####

((((Larry Gruman is Dean of Men at Berea College, Berea, Ky.)))))



OUR COVER...

This picture of the mountains in their full autumn glory was taken in North Carolina by Ed Dupuy of Black Mountain, N. C. A craftsman and photographer, Mr. Dupuy manages to put a quality of sparkle into his pictures that we have seldom found elsewhere. He is a regular contributor to this magazine and it is a rare issue that does not carry one or more of his pictures.

CECIL SHARP:

He Reaped

A Rich Harvest

of Song



THE MAN WHO undoubtedly did more than any other individual towards the collection and preservation of folk songs in the Southern Appalachians was not an American but an Englishman. Cecil Sharp came into the Southern Highlands during World War I, just before they were opened to the outside influences that have all but destroyed the original folk tradition in singing.

The story of Cecil Sharp in America is told admirably in his own books, as well as in subsequent biographies. Most recently, Evelyn Wells has told it in a chapter of her book, "The Ballad Tree," (Roland Press Company, New York, 1950.)

In tracing the history of ballad collecting, Miss Wells tells how Francis James Child, an American, labored most of his life in producing the definitive "English and Scottish Popular Ballads." So great a collector and editor did not see the vast field of ballads in the interlands of his own country, however.

It was a generation later that the mother lode of American balladry was discovered in Appalachia by such people as Olive Dame Campbell, Josiah Combs, Katherine Pettit and others. Mrs. Campbell formed her own collection of ballads as she visited the mountain schools with her husband, and she searched for the right person to undertake the arduous task of making a complete collection. She found the properly equipped man, finally, in Sharp.

Sharp not only had a thorough and solid musical training, but he also had a keen appreciation for folk music, developed in his native England. When Mrs. Campbell reached him in New York and laid her own collec-

tion before him, he immediately sensed the possibilities of fresh material in the Southern Mountains.

Using the Campbell home in Asheville as a working base, Sharp traveled throughout the mountains for three years, spending at least a third of the time either walking, or riding job-wagons, from one community to another through the still-wilderness country.

Although Sharp was a sick man, he exhibited unfailing patience in confronting strange insects, heat and thunderstorms, untidy hotels and the absence of tea at the proper hour. Even more, his natural interest in people bridged many gaps and made it possible for him to dig songs out of the most unlikely places.

The frail Englishman was more than a collector, however, for he left behind him wherever he went in the mountains a new enthusiasm for and appreciation of the musical heritage of the Southern Highlanders.

"Sharp's absorption in the tunes made every contact with him an unforgettable experience. . . where there was no recognition as yet of the value and beauty of native songs, he was able to stir a spark that never died out," says Miss Wells, who was teaching at Pine Mountain Settlement School at the time Sharp invited there.

The thing which set Sharp apart from, and in a sense above, the collectors who preceded him was his concern for the tune as well as for the words. Child, and the others were primarily interested in words; Sharp rightly recognized that the tune was of equal or greater importance. The fact that he was a trained musician made transcription even more difficult than might be supposed, however, for he had to guard against the temptation that had overcome so many other collectors: recording the tune "as it ought to be" rather than as the mountain people sang it. He had to forget his previous training and taught himself to record exactly what he heard.

What he discovered was that the "queer" mountain tunes which did not seem "right" to alien ears were actually regular according to the standards of earlier times. He found that the tunes were based on ancient modal scales of preharmonic music.

As Miss Wells says, "Sharp's careful preservation. . . affords a storehouse for the composer. . . in saving for England and America a treasure which was on the point of disappearing."

The fact that a whole generation of mountain young people are now learning and joyously singing the songs Sharp collected is an indication of the living quality he put into his work. He was not so much concerned with preserving museum pieces as he was with helping a whole region to learn and love the songs of the past, and in this he succeeded admirably. #####



SHARP REPUBLISHED



ENGLISH FOLK SONGS FROM THE SOUTHERN APPALACHIANS. By Cecil Sharp and Maud Karpeles (London, New York, and Toronto: Oxford University Press, 1932, second impression, 1953). 2 volumes, pp. xxxvi-436 and 411, \$13.50.

HERE THEY ARE AVAILABLE AGAIN! Ballads and songs, gathered from the Southern Mountains, with a profusion of texts and tunes, and even some play-party games and songs. This is the book with the words and tunes for all of those folksongs we have learned to sing and to love. The material was collected and edited with a skill that has been an example for all later song-catchers.

Material about the life of Cecil Sharp is presented elsewhere in this issue, so I will confine my remarks to the actual texts. The publishing adventures of these songs deserve a brief review. For that review, I need to begin with Mr. and Mrs. John C. Campbell, who began their work in Appalachia in the early years of the present century. While Mr. Campbell travelled over the region for the Russell Sage Foundation (and gathered material for his *OUR SOUTHERN HIGHLANDER AND HIS HOMELAND*), his wife, Olive Dame Campbell, accompanied him and listened to the songs and stories of the folk. In this way she took down a good number of old ballads and songs.

Later, the Campbells were hosts to Cecil Sharp and Maud Karpeles when they arrived from England, first in 1916, and began collecting in the mountains of North Carolina, Tennessee, Virginia and Kentucky. The result was the joint publication of a one-volume book of songs in 1917, containing 122 selections. The enlarged edition, in two volumes, was issued in 1932, containing 274 songs and 968 tunes. The re-issue of this 1932 edition is the subject of this review.

The first volume of this work contains 72 English ballads, 45 of which are versions of those selected and edited by Francis James Child. Collectors have often vied with each other in the number of ballads found that fit the Child canon. This volume has been beaten by a few collections in quantity, but its great number of variants and especially its many transcriptions of excellent tunes make it an outstanding collection in quality. For instance, so rare a ballad as "Lady Isabel and the Elf Knight" (Child, #4) has five texts and ten tunes; the long story of "Lord Thomas and Fair Ellinor" (Child, #73) has five texts and no fewer than thirty-one tunes!

Cecil Sharp was not looking in narrow corners for texts to match with the ballads of Child. He was a teacher of young people and a lover of folk music and dance. His second volume is the result of his listening to all that the folk liked to sing. It has over 200 songs, divided into five classifications: SONGS (135 of them), containing such favorites as "Soldier, Won't You Marry Me?" "The Foggy Dew," and "The Riddle Song." There are five HYMNS, an example of which is "Climbing Jacobs Ladder." NURSERY SONGS (23), some of which are rather vigorous for

the nursery, such a "Sourwood Mountain" and "A Frog He Went A-Courting." There is a section of JIGS (14), lively, too, such as "Cripple Creek," "Eliza Jane," and "The Hog-Eyed Man."

The final section is made up of 20 PLAY-PARTY GAMES, some of which are played today, not only in mountain school yards, but also at adult gatherings. Some are "Going to Boston," "Chase the Buffalo," and "The Higher up the Cherry Tree." These are a very few of the many songs in the collection familiar to us all.

The real triumph of the volumes is in the collector's careful transcription of folk music. Here, Mr. Sharp had to forget his training in the conventional patterns of meter, phrase and diatonic scale and deal with modes of an earlier time. He discovered that the Appalachian people were still singing in the older pentatonic (five-step) scale, used by the folk of England until the late eighteenth century and in Highland Scotland until much later. Mr. Sharp gives a table of musical modes in his Preface from which the more advanced music lover may learn the mode and scale of each tune in the collection. Where there was a different notation possible for a phrase of a certain tune, he has conveniently scored the alternate passage along with the tune used.

He has observed many other habits of singing folksongs. The long, arbitrary pauses are indicated; the changes in rhythm, in meter, and the like, have been carefully preserved. In short, when one sings the tune of an old ballad in this collection, he has the feeling that it is authentic folksong art, literally and faithfully transcribed.

This is a collection of folk music that has permanent value, and its value is attested by its long popularity and by its re-issue at this time. It is valuable for an evening of singing or for a reading of ballad texts. It may be studied for its careful workmanship in text and tune transcription. And it may be used by the collector today for a checklist of those immortal folksongs sung once by the folk, and still sung in a few of the valleys and hills of Appalachia. ##### Leonard Roberts, Demorest, Ga.



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SHARP IN AMERICA

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FRANK SMITH

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CECIL SHARP, THE FAMOUS ENGLISH collector of songs and dances, paid his first visit to the United States late in 1914. He had been asked by Granville Barker to assist with a New York production of Shakespeare's "Midsummer Night's Dream." Work in the theatre was a new experience, and America a new country, to Mr. Sharp. During the first few weeks of his residence in New York, in addition to working with the music and dancing for Midsummer Night's Dream, he had prepared songs, street cries, and dances, in which he included the tune of Dargason, for Anatole France's "The Man who Married a Dumb Wife." This must have made him a very busy person, and it would not have been surprising had he simply done his work in the theatre, made some American friends and in due course returned to England. That was about the way, at an earlier time, he had lived in Australia, but now he was man with a mission.

A great change had come into Cecil Sharp's life at the turn of the century, when he was forty years old. His biographers, A. H. Fox Strangways and Maud Karpeles, tell us that three things had, in the year 1899, deeply influenced him: asthma, Mattie Kay, and Headington.

Mattie Kay was a young singer whose acquaintance Cecil Sharp made by chance when he happened to hear her sing at a concert at Walton-le-Dale, a village in Lancashire. He helped her to secure a musical education and she became remarkably gifted as a folk singer. Mr. Sharp used her songs to illustrate his lectures, even sending to England for her during his American lecture tour in the spring of 1915.

The Headington episode had to do with Morris dancing. The Sharp family was spending the Christmas holidays with Mr. Sharp's parents at Headington, Oxfordshire. The story goes that he was looking out of the window the day after Christmas when a strange procession came down the street. He saw some men who were dressed up with gay ribbons and bells, and were accompanied by a concertina-player and a man dressed as a "Fool." They lined up in front of the house and proceeded to perform a dance, the like of which he had never seen. He went out into the street, fascinated by both the dance and the music. The man said the dance was "Laudnum Bunches," and that they were Morris dancers. The musician's name was William Kimber.

Mattie Kay and William Kimber were to be intimately associated with Cecil Sharp, and the arts of song and dance, of which they were exponents, became supreme preoccupations with him. And so it was that by the time he came to America he had published many volumes of songs and dances. He had been the leading spirit in the founding of the English Folk Dance Society in 1911. He was well known throughout England as an authority and lecturer on the folk arts.

In less than a month after landing on these shores, he delivered his

first New York lecture. In the spring, when rehearsals of Midsummer Night's Dream were finished, he took lecture engagements in Boston, Chicago, Pittsburgh, and Philadelphia. These met with success, and were to lead to the formation of the American Branch of the English Folk Dance Society, with summer schools in New England and an office in New York City.

The most interesting outcome of Mr. Sharp's American experiences was to follow a visit paid him by Mrs. Olive Campbell, who was then living at Asheville, North Carolina. She had herself made a collection of mountain songs, and wanted Mr. Sharp to see it. He at once formed a high opinion of Mrs. Campbell's work, and considered the songs to be of great musical importance. At the warm invitation of Mr. and Mrs. Campbell, he arranged his affairs, and soon found himself starting out to explore the mountains.

In the next few years Cecil Sharp spent many months in the Southern Highlands. He saw mountain dancing at Pine Mountain Settlement School, and elsewhere in Kentucky; as a result *The Country Dance Book*, Part V, bears the title, "The Kentucky Running Set."

Evelyn Wells has charmingly told us how Sharp taught the Pine Mountain staff three English country dances: Ruffy Tufty, The Black Nag, and Gathering Peascods. In this way, with an exchange of songs and dances taking place between the English visitors, Cecil Sharp and Maud Karpeles, and mountain schools like Pine Mountain, a fine beginning was made in a relationship that has developed richly through the years, and continues today: May Gadd teaching at the Christmas School at Berea College; Phillip Merrill playing for dancing at the Craftsman's Fair, or calling American Square dances in England; Mrs. McLain taking groups to the Anglo-American School at Barford, are a few of the cooperative and friendly points of present day contact within the international folk arts movement, which may be shared by each and all in the Southern Highlands. #####



Weaving Exhibit Available

Lily Mills, sponsor of weaving in the Scholastic Magazine's National High School Art Competition, now has available a traveling exhibition of selections from the 1952 and 1953 prize winning work which should be of interest to schools, weaving guilds, crafts organizations, and other groups. There is no expense for this except shipping charges from the last point of exhibition. For information write Handweaving Department, Lily Mills, Shelby, North Carolina.

PLAY UNLIMITED

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JANE BISHOP NAUSS

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The Itinerant Recreational Leader for the Council of Southern Mountain Workers gives a picture of her work in different states.



TO ENCOMPASS WITHIN A FEW WORDS any adequate recital of the exhilarating experiences covering a year in time and the Southern Appalachian region in space, is of course impossible. Nevertheless I hope to be able to leave with you something of a reliable picture of what it means to be the "play lady" for the Council of Southern Mountain Workers, and to emphasize the fact that the areas in which such a person can prove useful are limitless. Let me tell you briefly about assignments in six states, each one differing greatly in character from all of the others.

In Clairborne County, Tennessee, I, accompanied by and working with the County Supervisor of Schools, visited three or four schools each day in isolated sections of the county. The effort was made to arouse interest in activities which can be carried on during the school day by teachers who have had no training in recreational leadership, where there is limited play space and little or no equipment. The time at each school was divided about equally between engaging in actual activities and talking about sources of materials, games, books, etc.

At Wood College, Mathiston, Mississippi, a "folk club" was organized at the end of a week of working with interested college students. Morning, afternoon, and nightly sessions with a constantly changing group (those who were free from class or work) resulted in considerable development of the sort of student leadership which was necessary to keep up the interest in the absence of a fulltime folk dance leader. That interest and leadership has been maintained since last September.

At the Kate Duncan Smith D. A. R. School which serves the rural community atop Gunter's Mountain in Alabama, I worked with several hundred boys and girls of grade and high school ages, and with two rural schools, Mt. Pleasant and New Prospect. Though the teachers professed no recreational abilities, never have I seen a group who worked, played, observed, and took notes so religiously. It was very rewarding to see the techniques upon which I had been working used immediately by students participating in the school's traditional bi-weekly "family play night."

With the closing of school in June, Lees McRae College at Banner Elk, North Carolina, becomes a summer resort. My job there was the

The tasks of a recreational leader are many, but they are all fun. In the top picture, Jane teaches a group of students a new game, "The Bear Went Over the Mountain." In the center picture, the youngsters help out with the sound effects for a Jack Tale. Bottom picture shows Jane with books she carries.



unique one of introducing a folk arts program to the combined group of adults who comprised the guest list at "Pinnacle Inn," and the fifty-some students of the school who were working there for the summer. The enthusiasm and pure enjoyment of the vacationers and the workers is indicated in their desire for "more of the same."

At McKee, Kentucky, I was privileged to have a part in a community's taking its first steps in developing a community recreation program. There was no money, but of considerably greater importance, there were adaptable facilities and persons - a cooperative public school system and churches; a club house; a baseball park; a civic club; a couples' club; interested citizens, willing to work hard. By means of posters and "norating" by word of mouth, the sessions on playground, at the community club house and high school gymnasium, involved people of all ages, and the promise for the future is gratifying.

At Jackson's Mill, West Virginia, I spent a week with three hundred delegates to West Virginia's annual Conference of Farm Women, and three-hundred-one of us had fun! There were morning classes in family and community recreation, afternoon workshop sessions, and evenings given over to vespers, singing, choral reading and games for relaxation. By the end of the week when we had a party "Class Night," my women demonstrated that they were able to give back what they had learned, and much, much more.

I could go on with statistics - number of miles driven, number of students and teachers given some sort of training - and find some satisfaction in each fact, but what really matters is that a number of people are now more aware that recreation is vital and necessary to the healthy person and to the healthy community. #####

Mrs. Nauss was Itenerant Recreational Worker for the Council last year and is working in the same type of work for the Hindman Settlement School this year.



OUR READERS WRITE

I find your magazine both interesting and practical and make it available in our college library to my sociology students. It also keeps alive for me my experiences at Penland and its community which I so enjoy.

SINCERELY YOURS
Irene Luethge
RFD 2
Kiel, Wisconsin



folk tales for telling...

OF THE ANIMAL TALES that flourished in the Middle Ages and clustered about the character of Reynard the Fox, very few have come down with the peoples who settled in Appalachia. Only a small number of tales with animals as the central characters have ever been collected in the northern United States. The notable collection made in this country were tales told by Uncle Remus in the South.

This story is Type 20, *Animals Eat One Another Up*. It is a version of the story about the nut that fell on the chick's head. The chick told others of the animal kingdom that the sky was falling. This version was told by Dave Couch, age 53, Harlan County, Kentucky.

THE FOX AND THE CAT

ONCE THERE WAS A FOX started out of the woods to hunt him something to eat, and he went along the road and met a cat. The cat said to the fox, "Where are you goin?"

"To seek my fortune."

"May I go too?"

"Yeau, company's good sometimes."

The fox and the cat then went on and on till they met a hen. The hen said, "Where are you goin?"

"We're goin to seek our fortune."

"May I go too?"

"Company's good sometimes."

The three of 'em went on and on till they met a duck.

The duck said, "Where are you goin?"

"To seek our fortune."

"May I go too?"

"Yeau, company's good sometimes."

They travelled on and travelled on and met a drake.

"Where are you goin?"

"To seek our fortune."

"May I go too?"

"Yeau, company's good sometimes."

All the animals went on and on till they met a goose. Goose said,

"Where are you goin?"

"To seek our fortune."

"May I go too?"

"Yeau, company's good sometimes."

Took the old goose along and went on till they met a old gander. Gander said, "Where are you all goin?"

"Goin to seek our fortune."

"May I go too?"

"Company's good sometimes."

They all went along the road till they met a turkey. Turkey asked them,

"Where are you goin?"

"To seek our fortune."

"May I go too?"

"Yeau, company's good sometimes."

A little piece further on they met the old big gobbler. He asked them,

"Where are you all goin?"

"To seek our fortune."

"May I go too?"

"Yeau, company's good sometimes."

Well, the fox thought they was ready to travel by now, and so he led the whole gang along the road and off into the fields. Purty soon it was up in the day and they all commenced to getting hungry, and the fox started studying how he was goin to get to eat one of them travellers. Finally they come to a log, and the fox said, "Well, le's all set down on this log and tell our fortunes. I'll give your names and which one has the ugliest name will have to die." They all agreed and set down in a row on the log. The old fox begin:

"Foxy Loxy purty name, Catty Latty purty name, Henny Penny purty name, Ducky Lucky purty name, Drakey Lakey purty name, Goosey Loosey purty name, Gander Lander purty name, Turkey Lurkey purty name, Gobbler Lobbler--ugly name."

They all jumped on the old gobbler and eat him up.

They travelled on through the evening and made camp in a tree that night. Went on the next day till they begin to get hungry again. Come to a log and they set down on it to hear their fortune again. The fox said:

"Foxy Loxy purty name, Catty Latty purty name, Henny Penny purty name, Ducky Lucky purty name, Drakey Lakey purty name, Goosey Loosey purty name, Gander Lander purty name, Turkey Lurkey--ugly name." So they all jumped on the old turkey and made a meal out of her.

They got goin again and travelled on and travelled on. Stayed in a tree that night and went on till up in the day. Commenced gettin hungry again. Fox said, "Here's another log. Le's set down and hear your fortune again." They set down and he started out:

"Foxy Loxy purty name, Catty Latty purty name, Henny Penny Purty name, Ducky Lucky purty name, Drakey Lakey purty name, Goosey Loosey purty name, Gander Lander--ugly name." So they made a meal that day offen the old gander.

Went on till the next day and come to a log, set down to hear the fox tell their fortune again. He started out:

"Foxy Loxy purty name, Catty Latty purty name, Henny Penny purty name, Ducky Lucky purty name, Drakey Lakey purty name, Goosey Loosey--ugly name. So they made their meal offen the old goose.

Went on and stayed all night and travelled till up in the day. They come to a log and set down to hear their fortune again. The fox started out:

"Foxy Loxy purty name, Catty Latty purty name, Henny Penny purty name, Ducky Lucky purty name, Drakey Lakey--ugly name." And so they eat up the old drake.

Well they went on till it come night. Stayed in the woods and travelled till up in the next day. When they begin to get hungry again the fox stopped 'em on a log and started:

"Foxy Loxy purty name, Catty Latty purty name, Henny Penny purty name, Ducky Lucky--ugly name." And they eat up the old duck.

Went on and when the next day come and they was hungry the fox stopped at a log and started telling fortunes:

"Foxy Loxy purty name, Catty Latty purty name, Henny Penny--ugly name." The fox and the cat eat up the old hen.

So the fox and the cat went on and on. Got along good together that night and travelled till way up in the day. Finally they come to a log and they climbed upon it and the fox started telling the cat's fortune:

"Foxy Loxy purty name, Catty Latty--ugly--"

Cat jumped off the log and started telling the old fox's fortune:

"Catty Latty purty name, Foxy Loxy--ugly name--"

Fox said, "Foxy Loxy purty name, Catty Latty--ugly name--"

They fell into a quarrel about which one had the ugliest name, and they fit and they fought and they fit and finally they eat each other up. The fox eat the cat and the cat eat the fox. And that was the fortune of all them animals. #####

(((LEONARD ROBERTS, the author, recently received his Ph. D. in folklore, and is at present head of the Department of English, Piedmont College, Demorest, Georgia, which means that he is still in the mountains. He continues collecting folk taleswe hope!))))



MOUNTAIN PROSE

MOUNTAIN LANGUAGE USAGE may not always agree with the English books, but when a mountain man speaks his mind there is not question about what he means. Consider this advertisement from the CROSSVILLE CHRONICLE, Crossville, Tennessee:

To Whom This May Concern:

There is a lot of publicity among the bootleggers that I, John E. Bilbrey, am a reporter to the sheriff. Well, get this straight: Yes, I did report one case of seeing a little barefooted girl about ten years old with a note to a bootlegger and the bootlegger give her a pint of whiskey. I came to the bus station, and

called Sheriff Charles Johnson and told him about this case. I was thinking of the little girl as my own. Sheriff Charles Johnson did give cooperation, and went over to investigate this case. I thank Sheriff Johnson very much for the attitude he has taken toward this case. If you are a bootlegger and respect our children, as this one bootlegger does, I am no friend of yours, and the news carrier to the bootleggers can consider me as no friend.

*

John E. Bilbrey

Folk Hymns for Singing...

Joseph and the Angel

As Joseph was a-walking he
heard an angel sing: This night
shall be the birth-night of Christ
the heav'nly King, This night shall
be the birth-night of Christ the
heav'nly King.



2. He neither shall be born-ed in house nor
Nor in a King's palace but in an oxen's ^{in hall,}
stall.
3. He neither shall be washen in white wine
But in the clear spring water with ^{nor red,}
^{we were christened.}
4. He neither shall be cloth-ed in purple nor
But in the fair white linen that ^{in pall,}
^{babies all.}
5. He neither shall be rock-ed in silver nor in
But in a wooden cradle that rocks ^{gold,}
^{upon} the mold.
6. On the sixth day of January his birthday
When the stars and the mountains ^{shall be,}
^{tremble with} glee.
7. As Joseph was a-walking thus did the
And Mary's son at midnight ^{angel sing;}
^{born} to be our King.

This traditional carol is one
that was sung and collected near
Pine Mountain Settlement School.
It was illustrated for us by
Mrs. Burton Rogers, wife of the
director at Pine Mountain.



Pioneering in Rural Health

DOCTOR WOMAN OF THE CUMBERLANDS, *The Autobiography of May Cravath Wharton*, M. D. Copyright by author, 1953. pp. 208. \$2.75.

YOUTH IS THE TIME FOR DREAMING, we usually say. But here is the story of a remarkable woman who had her greatest dream when she was already well into middle age--and who has lived to see that dream become a reality. It is a thrilling testimony to what one individual can accomplish.

May Cravath Wharton came to the Cumberland Plateau in 1917, at the age of forty-five, as the wife of a principal of Pleasant Hill Academy. A graduate of the University of North Dakota, and of the Medical School of the University of Michigan, with more than a decade of medical practice behind her, she was soon not only working full-time as a teacher and doctor at the Academy, but answering calls for help that came to her from isolated cabins "back of beyond." Though there was initial distrust of a woman doctor, the severity of the need during the terrible influenza epidemic of 1918, the spreading word of her good work--plus her genuine desire to understand the people and their ways--brought her acceptance by the mountain folk. She was shocked by the neglect suffered stoically by these people to whom adequate medical attention was impossible, with the nearest hospital eighty-five long miles away in Knoxville, and the nearest doctors twelve to twenty miles away in the county seat, Crossville. With the cost of a visit from one of these doctors equal to a large fraction of the total cash income for a year for one of these families, medical help was seldom called unless death was imminent.

Despite few and miserable roads and seemingly impossible economic barriers, Dr. Wharton dreamed that someday a small but well-equipped hospital might be available, staffed by several doctors who shared her devotion to an all-but-forgotten people, and maintaining regular clinics in outlying communities where those not needing hospital care might receive medical attention for a small fee, where mothers could come for pre-natal advice or bring their children for immunization shots.

Undaunted by personal tragedy and many disappointments, "Dr. May," as she is affectionately known by hundreds, and a growing corps of loyal workers have brought the improbable dream into being. She writes:

"It was an ambitious program. How ambitious I did not quite appreciate until one day when I was explaining it to a U.S. Public Health official in Washington.

" 'Excuse me,' one official said, when I had made a brief resume of our objectives and was showing him the hospital plans I had brought with me. 'I want my staff to see this.' He called them into his office.

" 'You folks are doing something down in Tennessee that has never been done before,' he said. 'When this Cumberland health program is in operation, it will represent a bold but logical step in the evolution

of medical care in rural America.'

"I hoped my face did not betray too much of the excitement churning inside me when he said this. Fine, I told myself, we can still be pioneers."

In March 1950, twenty-nine years after the first small beginning at Pleasant Hill, the eighty-bed, modern Cumberland Medical Center was dedicated at Crossville. (See *Mountain Life and Work*, Spring, 1950.)

Those who, through the Council of Southern Mountain Workers, have long known Dr. May and her work will find the book like a visit to an old friend. Here is all her dry humor, usually in the form of understatement, and her penetrating directness.

Yet this is a book which will appeal to a far wider group than just her friends and fellow-workers on the Mountain. In a manner rare for one of her wide experience, Dr. Wharton has refrained from lengthy reminiscences, incidents are sketched sparingly yet vividly, and the book moves forward with that quick stride so characteristic of her. The thousands of friends throughout the country who have contributed to the development of Uplands and the Cumberland Medical Center will find the book exciting--and because it is so readable, they will pass it on to others.

Just because the book is sure to be read by many people far from the Southern Mountain Area, this reviewer would raise one minor criticism. Surely one who had not lived on the Cumberland Plateau would conclude that here is one of the most trying climates in all America. Beginning with the opening chapter, it seems to rain all through this book, usually in torrents. When it is not raining, there is often a blinding fog, heavy snow, or an ice storm. Perhaps I was unduly conscious of this because I read the book at one sitting, or because I was also remembering many golden days in spring and fall, and the long dry weeks of summer on the Mountain. But of course one realizes that in keeping her book short Dr. Wharton naturally selected those incidents which would point up most dramatically the acute need for a hospital and the difficulty for a doctor in reaching remote homes beyond flooded creeks and deep gorges. Then too, it often does seem that babies will insist on arriving, or adults on having accidents, at the least propitious moments!

The best part of this book is the people one meets in it, and the unforgettable glimpses into a variety of homes. Dr. May has a warm love for her mountain neighbors and a deep respect for their courage and resourcefulness. Her desire has been not to dole out relief, but to help them to help themselves. "What a blessing it is to be able to give stricken people the help they need to solve their own problems! It is our duty to help the weak," she writes, "but it is our pleasure to give a hand to the struggling fighter."

One is grateful, too, that through this book, the versatile, self-effacing Miss Alice Adshead, and that sweet spirit, the late Miss Elizabeth Fletcher, co-workers with Dr. Wharton from the beginning, are introduced to a wider group of friends.

Dr. Wharton's special genius lies in her ability to attract to the work she believes in other people of equal caliber and dedication. Her belief in the possibility of adequate medical care for plateau people, taken up by an ever-growing circle of courageous workers, became at last the ideal of a whole county. Many persons dream great dreams; but few dream so contagiously. #####



COMMITTEE ON COMMUNITY PROJECTS

OFFERS \$10,000 IN GRANTS

COMMUNITIES IN THE SOUTHERN Highlands have an opportunity of sharing in three grants totaling \$10,000 under a program sponsored by the Committee on Community Projects, 157 West 13 Street, New York 11, N. Y. Sponsoring organizations include: United Church Women, National Council of Jewish Women, and National Council of Negro Women.

Dr. Max Wolff, chairman of the Committee on Community Projects, has stated that "this is a program devoted to promoting the democratic way of life through community projects." Any type of community-wide project may be entered in this competition, no matter what the size of the community. Any size project qualifies. It may be a relatively modest plan, yet if it brings great improvement within the community, it will be considered.

Awards will be made on the basis of the following:

1. Worthwhileness of the project from point of view of the local community.
2. Degree of involvement of the local citizenry.
3. Achievement, or project of achievement, of aims.
4. Impact of the project on the local community in terms of continuing cooperation and good intergroup relations.

Applications must be mailed to the committee before December 31. These may be obtained by writing to the address given above.

Only projects begun on or after December 31, 1952, will be considered. State winners will compete for the final grants, and each state winner will receive a plaque indicating that fact. #####

CRAFT SUPPLIES

Free Price List Sent on Request Prompt Mail Service

TENNESSEE CRAFTSMEN
Att: Ronald Slayton
2006 Sutherland Ave.
Knoxville, Tennessee

In our Spring issue, we told about the plans for a project to improve the rural schools in the mountains of Eastern Kentucky. Financed by the Fund for the Advancement of Education, and administered by Berea College, this program got under way with the opening of school in ten counties. More will be added next years. Some of the initial results of the program can be seen in the article which follows this one.

In the story below, the project director gives a first report on the...

Rural School Improvement Project

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LUTHER N. AMBROSE

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TEACHER ENTHUSIASM, happy children, and school plant improvement are noticeable evidences of progress when I recently visited the nineteen teachers in the sixteen schools in ten eastern Kentucky counties.

Nineteen teachers working under two supervisors are beginning their three year program of conscious effort to improve their schools and their teaching with the aid of trained helping teachers and the enrichment of summer study and travel. In addition to these, the helping teacher from one county is cooperating in the program and in another county Mr. Wear of the College Education Department is working with the superintendent in an over-all county school improvement program.

Mr. Charles Kincer is the supervisor in Area I. Counties, and the teachers in them, include: Harlan, Miss Louise Austin, Straight Creek School; Miss Lattie Mae Corbin, Straight Creek School; Miss Christine Kinnaird, Pine Mountain Settlement School. Letcher, Miss Louise Collins, Bear Branch School; Miss Jean Mitchell, Coyle's Branch School. Leslie, Miss Ada Rose Richards, Lower Trace School; Miss Ann Van Nuys, Cinda School; Miss Mae Feltner, Lower McIntosh School.

Mrs. Nabel C. Jessee is supervisor in Area II. Clay County, Miss Alta Blair, Goose Rock School; Mr. Floyd Stewart, Brown School; Mrs. Sally Stewart, Brown School. Jackson, Mrs. Thelma Bowman, Letter Box School; Mrs. Mayme Shepherd, helping teacher for Jackson County. Lee, Mr. George Stacy, Heidelberg School. Owsley, Mrs. Martha Turner, Lerose School; Miss Faye Herndon, Fish Creek School. Breathitt, Mrs. Francis Johnson, Little Red School. Perry, Mr. E. Douglas Gabbard, Middle Squabble School; Mr. Marshall Colwell, Forked Mouth School.

Mr. Pat Ware is the special supervising assistant in Area III.

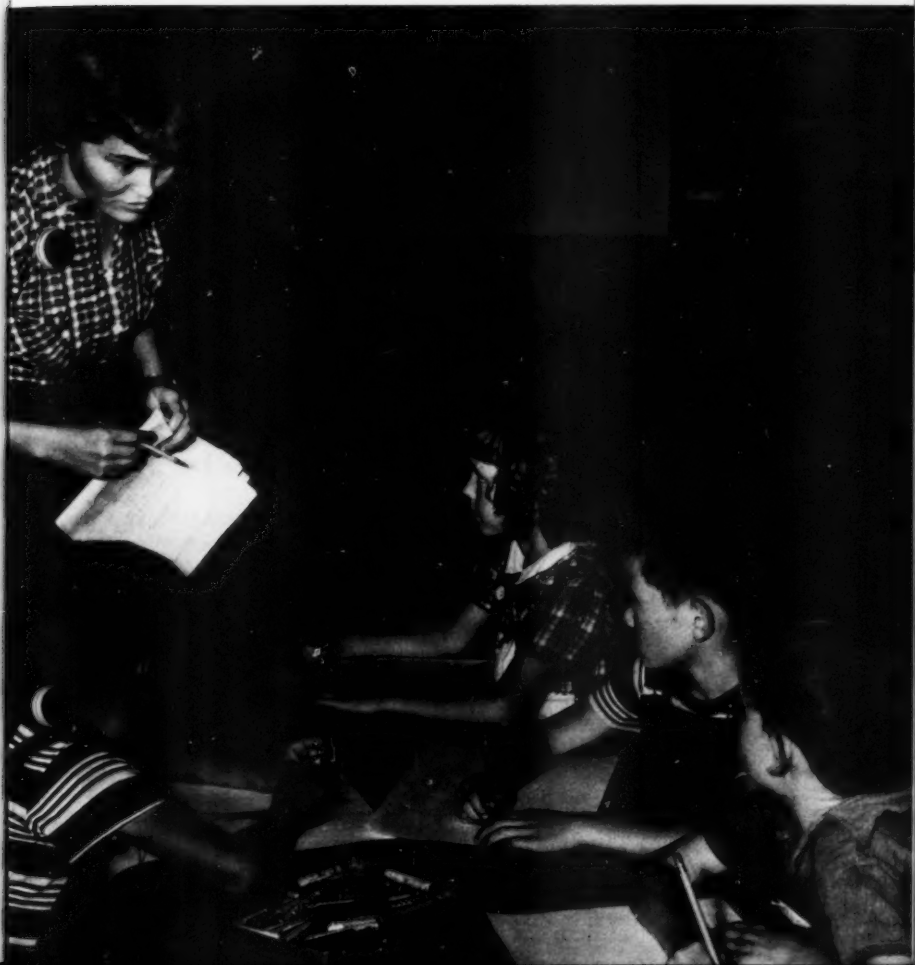
All Teaching Fellows are now working on their plans for summer study and travel. The director and the supervisors are catching the enthusiasm of the travelers and wish that they might have similar experiences.

December 28-31, Dr. Kimball Wiles will conduct an institute of evaluation and inspiration and problem sharing for the cooperating teachers. This institute will be held on the Berea Campus.

Requests for applications for the fellowships for 1954 are already being received. Twenty-nine additional teachers will be placed next year. Application blanks will be ready January 1. Schools are available in the counties now cooperating and in Wolfe, Morgan, Menifee, Magoffin and Elliott. Applicants must be recent college graduates and must hold the elementary certificate based on four years of college work. They must plan to stay with the program for three years.

Any teacher interested in applying for one of these three-year fellowships should write to: Registrar, Berea College, Berea, Kentucky for information and application blanks.

Typical of the teachers taking part in this project is Louise Collins, shown here with a small part of her students at the Bear Branch School in Letcher County.



There are many ways of improving rural schools. One way is to provide adequate play equipment for the students. The following article gives very practical suggestions for building equipment at very low cost. The author is one of the supervisors in the Rural School Improvement Project being carried on by Berea College and all of the equipment he talks about is actually being built at the present time.

Equipment for School & Playground

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CHARLES KINCER

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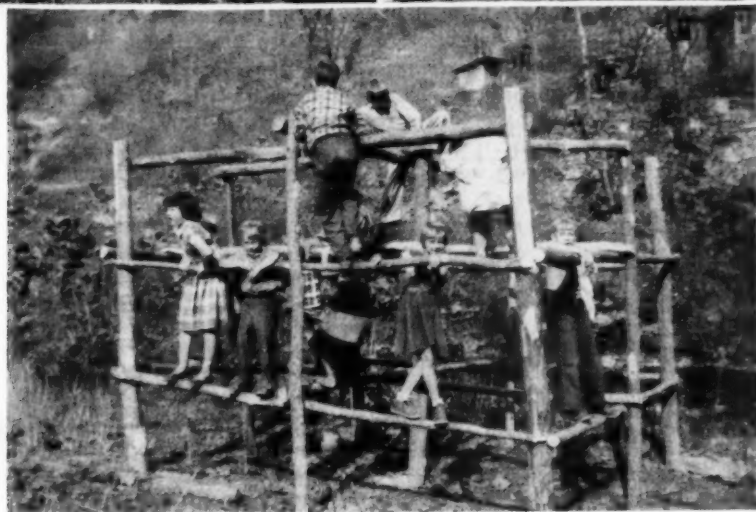
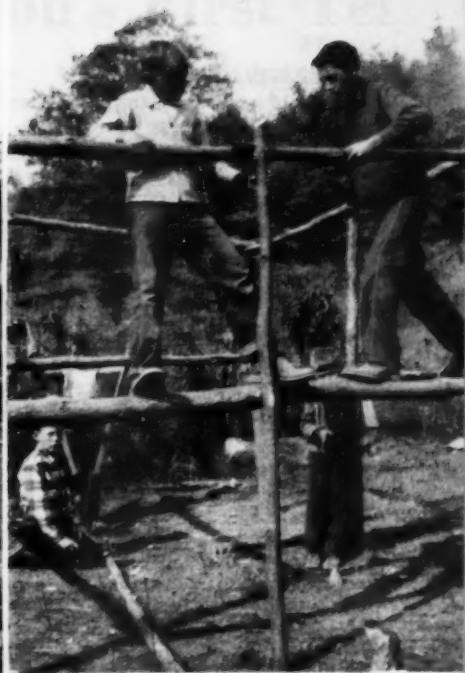
THERE ARE FEW children in the primary or intermediate grades who do not like to climb. Six, seven and eight-year-olds are by nature climbers. Recently the larger boys in three rural schools, with very little guidance from either the teachers or the supervisor, built excellent junglegyms. This climbing structure is one device that every school yard should have. Growing children single it out as first choice. These climbing structures not only exercise neglected muscles of arms, backs and chests, but they also stimulate imaginative play, which builds character and social attitudes.

A junglegym is relatively easy to make. To build it, you will need a few tools: a hammer, rule, hole-digger, axe, saw and a few 16 penny nails. For construction materials, see the community land owners and secure permission to cut fifteen or twenty small poles

You will need four corner posts that are approximately eight inches around. You may add an additional one in the center to make the structure stronger. Use either locust, white oak, or some other hard wood for the posts since they will need to be set about two feet into the ground.

Your larger boys will be pleased to cut the poles, or if you prefer, perhaps someone in the community will do it for you. If the boys do the work, you can get in some arithmetic.

FIVE BOYS BUILD A JUNGLEGYM OUT OF POLES THEY HAVE CUT IN THE WOODS NEAR THEIR SCHOOL. AS SOON AS THEY HAVE FINISHED, THE STRUCTURE BECOMES THE MOST POPULAR SPOT ON THE SCHOOL GROUNDS.



JUNGLEGYM CONSTRUCTION

Poles for the structure must be cut approximately right so that they will fit. Cut corner and center posts 10 feet long so that after being set two feet in the ground they will still be eight feet high. Side and end poles should be about eight feet long. Spaces between these poles should be 24 to 30 inches when nailed up. For extra strength, put three additional vertical poles between the corner posts.

In nailing the poles, cut a small niche so the nails will be sure to hold. Do not put more than two or three nails in each pole. Have the ends of the poles sawed so that no jagged edges will endanger climbers. Use hard wood if possible.

And while the boys are cutting the poles for the junglegym, have them watch for sizeable grapevines. Ten or 12 foot ones make excellent "twirling-jumping-ropes."

SWINGS

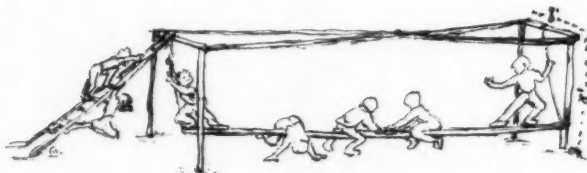
Children never tire of swings, no matter what kind they are. But we are in the habit of thinking of swings in terms of one rider at the time---and loud are the arguments that sometimes revolve around a single seat. Why not build a swing big enough for several riders at once?

You can build one out of the same type material that is used in the junglegym. Heavy material must be used, and the supporting poles at the top must cross in the middle to stabilize the unit. The poles should be bolted onto the uprights for strength. See the drawing below for a general idea of how this swing is built.

Swing the seat-pole on chains for strength. You will need two chains about six or seven feet long for this.

This swing is not intended for "high flying," since there is little way to hold on. Its value lies in the fact that many students can use it at one time. #####

((THIS IS THE FIRST IN A SERIES OF ARTICLES BY MR. KINER.))



At Fairmount

K.F.L.'s Ezelle Asks Brownell To Reconsider

The Kentucky Federation of Labor was notified yesterday that the F.B.I. will not investigate charges that a labor organizer's civil suit against the state is a "labor racket." To that end, the Federation sent a letter to the Attorney General asking him to reconsider the suit. The letter was signed by the Federation's General Secretary, J. M. Brownell, and John Sherman Cooper and President Eisen-

In Nation's First Test

Child-Support 1950 Law Aimed Pri Felony Law At Divorce Cases Wh Moves to Another Sta

IN THE NEWS...

A Resume of Current Articles and Books
Dealing With Our Area and Its People

Court of Appeals today declared unconstitutional a 1950 State law

Nov. 13.—In the first decision in the nation, the Court of Appeals today upheld the 1950 Uniform Support of Dependents Act.

The act is designed to enforce judgments

LOOK magazine carried an article, "Out of the Hills to College," about Berea College in its issue of September 22.

The captions of the thirteen cuts tell the story in this pictorial sketch. Aside from the captions, the article contains only one paragraph.

Recognition is given that Berea College has done much during the past 98 years to widen the horizons of students from the Appalachian area. The article states that approximately half of Berea's students return to the hills as teachers and as leaders, to revive mountain crafts and to teach new skills.

Due emphasis is placed on the college's top scholastic rating, its "earn-as-you-learn" program, its democracy in action, and its interest in promoting interracial relations.

The assertion is made that Berea is "an institution known and copied throughout the world in places where the promise of youth has been plowed back into the unproductive soil of undeveloped regions."

The **COURIER-JOURNAL** (Louisville, Ky.) of September 20 carried a story about Jean Ritchie, a Kentucky Mountain girl. Called, "England Sings for a Kentucky Girl," the article tells how Jean, youngest member of the singing Ritchie family of Viper, Perry County, Kentucky, returned to New York October 6. In 1951 she received a Fulbright scholarship to study folk songs in Great Britain and in Ireland.

As Jean grew up, she collected the folk songs of her family—some 250 or 300 of them—many of which had been brought from England by the Ritchie ancestors. Before publishing her collection, Jean decided to trace the songs to their sources and to become acquainted with the countries of their origin.

The young singer and her husband, George Pickow, a color photographer, report a wonderful time in Ireland. They state that when they got out into the country, in sections removed from Anglicized influences, they found people singing the old ballads in the old way. In no time they discovered four versions of "Barbara Allen" and three versions of "Lord Randal."

In England Mrs. Pickow sang in London's Royal Albert Hall with the English Folk Song Society. While fogbound in London, Jean did some research at the Cecil Sharp House. It was Cecil Sharp, the great

English collector of folk songs, who dubbed the Ritchies "the singing family of the Cumberlands."

This article treats with dignity and kindly regard the love of folk songs, a love so native to every true son and daughter of the southern mountain area. It also stresses that this love has its roots in our cultural inheritance from the old countries—roots which have not been disturbed by international differences.

Scenic South published by the Standard Oil Company, contained two articles about the area in its October issue. The first was a ten-photograph story on Jess Stuart in and around his W-Hollow home in Greenup County, Kentucky.

The second story is on sorghum making on Sand Mountain in northern Alabama. The story shows the various processes in syrup making from the time the cane is cut until the finished sorghum is put into buckets *****

Annual Conference

COUNCIL OF SOUTHERN MOUNTAIN WORKERS

Publishers of
Mountain Life & Work
MAGAZINE OF THE SOUTHERN
MOUNTAINS

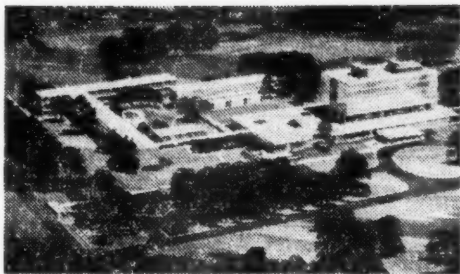
MEMO TO: Everyone interested in the Southern Mountains
RE: Annual Conference, Council of Southern Mountain Workers
WHERE: Mountain View Hotel, Gatlinburg, Tenn.
WHEN: February 25-27, 1954

SAVE THESE DATES--February 25, 26, 27--for they will be among the most significant three days of your coming year if you spend them at the Annual Meeting of the Council of Southern Mountain Workers.

Not only will all the usual interest groups - including health, agriculture, religion, recreation, youth, libraries, and higher education - be held this year, but the tremendously popular group dealing with the rural school will meet again. In addition, a new interest group built around problems common to industry and labor is being organized for the first time as a part of this annual meeting.

This conference is for all who have a genuine interest in the area and its people and in their contribution to life elsewhere. It is a challenge to educators, church workers, medical men and other health workers, youth leaders, and representatives of social and civic organizations of every kind. Many informed and dedicated laymen join with professional people in this annual study of our common tasks. While voting in the business sessions is restricted to Council membership, all meetings except those of the official administrative boards are open to general attendance and participation. ###

Coal Belt to Get 10 Hospitals



Above: A model of the new hospital in Harlan, Ky.

ADEQUATE HOSPITAL CARE for the people of the Southern Highlands who live in the West Virginia, Virginia, and Kentucky soft coal belt seems to be a distinct possibility with the recent ground breaking for ten hospitals to be built by the Memorial Hospital Association of Kentucky.

The Association is building the units with funds borrowed from the United Mine Workers Welfare and Retirement Fund. The hospitals will be open to all people of the area, but miners will be given priority in case of bed shortage.

The hospital chain will stretch from Wise, Virginia, through Man, Beckley and Williamson, West Virginia, to McDowell, Pikeville, Whitesburg, Hazard, Harlan and Middlesboro in Kentucky.

The decision to build the hospital network came after two surveys, one of them conducted by a group from the Hoover Commission, had made pointed remarks about the lack of adequate hospital facilities in the area. The Commission did point to two towns in the whole section with adequate facilities: Norton, Virginia, and Pineville, Kentucky. No new hospitals are being built by the Association in these two towns.

ARCHITECTURAL FORUM has praised the plan highly as being a forerunner of a whole new concept in hospital building. It has been called the "first truly integrated hospital system." Both services and facilities will be centralized wherever possible. Blackley will serve as chief purchasing and warehousing center. Williamson, Harlan and Blackley will serve as central hospitals to provide specialized staff and equipment for the other seven units.

In addition, laundry will be done at a central unit, thus cutting the cost. Sterilization and dental laboratory services will also be centralized.

The architects have been given great freedom in designing each unit, with a minimum of restriction.

Architect Aaron Kiff has declared:

"This is a forerunner of something that will happen many times over. The day of the hospital with private philanthropy behind it is coming to an end; hospitals sponsored by unions, industries and cooperative groups are the coming thing."



Down in the Valley

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ROSCOE GIFFIN

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(PART THREE)



What changes are taking place in the isolated rural communities of the Southern Highlands today? Dr. Roscoe Giffin has sought to give an answer to this question in this series of articles based upon a very thorough survey of one such community in Eastern Kentucky.

In his previous articles, the author has dealt with population, education, income, farm size, mobility, employment and family groups. This is the last in this series, but we hope to print other such material as it becomes available.

EXPLANATIONS AND CONCLUSIONS



BEFORE THE TOPICS OF THIS CONCLUDING ARTICLE can

be dealt with, it is first necessary to define some terms. The words I have in mind are, of course, those of *attitude* and *value*.

I shall try to use them consistently but will be not at all surprised if I happen to stray from this narrow path.

By "attitude" I mean an opinion about some aspect of one's experience so that we meet it with a firm "yes" or "no." Spinach, political parties, women's hats, the UN, etc. are illustrations of things concerning which many people have definite likes or dislikes.

By "value" I mean essentially the reasons why people hold a given attitude. This is the "why do you think that way?" question which one so often encounters. And, as most of us know, it's a lot easier to express our attitudes or opinions than to say why we hold the belief. So in any attempt to describe the values involved in the attitudes of other people, such as those who were the objects of this survey, the results are necessarily somewhat uncertain. They are offered here not because I am sure they are true, but because you who read these lines may be moved to formulate your own and probably better explanations.

"NOW HERE'S THE WAY I FEEL ABOUT IT."

In the course of the interviews with these householders, we raised questions about the attitudes and values related to the school district as a place to live, the quality of the land for farming, the desires of parents regarding a residence place and the education of their children, the employments deemed satisfactory for their children, and the acceptance of labor unions. Instead of extensive tables and charts, I will rely solely on the written word and figure to convey the results of the statistical tabulations.

Despite all that this area lacks, as measured against a rather urbanized point of view, the people we interviewed were generally closely attached to the location. Two-thirds of them stated it was either a "pretty good" or "very good" place to live. The same proportions stated that they had no intentions of moving away. The reasons or values expressed to justify these attitudes indicated that such forms of "income" as peace and quiet, the presence of many relatives and friends, and home ownership were of more importance than the disadvantages of the low quality of land, lack of adequate roads and public transport, telephones, etc.

Some evidence of the strong bonds of family affection is shown by the parents' desire for their children "to live around here." This was the most commonly expressed desire regarding the residence location of their children, although it was balanced numerically by various other statements which pointed toward a recognition that the children would be better off if they moved elsewhere. Is it possible that the bonds of family as expressed in this desire to keep the children close to the parental home is an important reason why such a small number have

actually migrated very far from home, as was described in the first article of this series? Close be the ties that bind!

In view of this rather possessive attitude it was something of a surprise to find that 40 per cent of the parents wanted a college education for their children. A cross tabulation of this attitude with that regarding a place of residence showed that about half of the parents who wanted a college education for their children also wanted the contradictory value of having the children live nearby. I call this a "contradictory value" because there are few opportunities or reasons, other than teaching, which would bring a college graduate into this area.

Those types of industrial employment with which these people have had most direct contact were found also to be the type parents wanted their children to stay away from. Coal mining took the honors for being most undesirable, and timber-work was second. Another attitude which stems from their direct experience with one manifestation of industrialism is that related to labor unions. I would hazard the guess that not even in such a union stronghold as Detroit would one find such overwhelming support of labor unions as these people expressed. Of those expressing an opinion, six were in favor of labor unions for every one disapproving. We did not inquire into the values back of this attitude, but this has become a strongly unionized area, and the benefits have been quite evident.

IN SEARCH OF EXPLANATIONS

In the immediately preceding paragraphs I have described in a brief manner the attitudes or feelings of a large proportion of the adults of this population regarding a selected list of topics.

Now I want to indicate my own judgment about some of the patterns readily observable among these people. "Judgment" in this case consists of a statement of the values and reasons which I have inferred as being significant explanations of the observed patterns. Perhaps it should be written in italics that these are at best speculative inferences which are offered for their suggestive and not their conclusive value. The procedure to be followed will be that of first indicating two principal lines of explanation, the cultural and the religious. Then some of the observed patterns and the inferred values or reasons which they might represent will be presented in a highly condensed tabular manner.

CULTURAL

After one has drawn the statistical picture of many people in relation to a small amount of resources, little formal education, and such other aspects of the life of these people as have been described in these articles, one may feel that there is yet more to be said. This feeling is prompted by the knowledge that in other situations of similar natural conditions there have developed societies with a way of life in marked contrast to that here portrayed.

To raise such a question is to set forth on a most difficult, if not

impossible, quest. It is a search for an explanation of the way of life depicted by the data and words of these articles and for a decision as to what, if any, is the integrating theme or focus of this way of life.¹

Those who have made it their business to study the characteristics of human culture, particularly among those we choose to call the "primitives," are known professionally as "cultural anthropologists." They, along with historians generally, have about given up as impossible the effort to find the beginnings of the ways of a specific group of people. Human culture is very old indeed, but writing and the keeping of records are relatively new. Furthermore, since the culture of a given society is a product more of borrowing from others than of invention by its own members, the paths to explanation soon become dim and uncertain.

The preceding paragraph, then, seems to leave us with the conclusion that a society has the culture it does because that is its culture. This may not be quite so silly as it appears when developed a bit more. It means, for example, that in the Southern Appalachians a house two rooms wide, with a third room on the rear, and a porch extending across the front is what it is because that is the sort of house the culture of these people directs them to build out of the materials and techniques at hand.

It means, also for example, that most people tend to remain in school until about the 5th or 6th grade, or until they can read and write and figure a bit, because that is sufficient to meet the demands which will be placed upon them. Levels of income and of living are low compared to the rest of the U. S., not because these people choose little rather than more, nor because they are lazy nor because of a poor biological inheritance. Such levels are low because that is all that most of these people can be trained to achieve with the knowledge and resources which their society is able to place at their disposal. This amounts to saying that they are doing about the best they can with what they have. And what they have is a culture which has not developed in keeping with that of most of the rest of the U. S., either rural or urban. It is a culture which lacks the inanimate energy, the technological know-how, the capital, and the driving demands found elsewhere. All of these and more will be required for these people, or more realistically their descendants, to bridge the gap between themselves and the rest of the nation.

Geography is perhaps the most obvious explanation of why industrialism, with its powerful engines of production and its perhaps more powerful engines for the creation of new desires and the alteration of standards of success, has by-passed this area. Although settlement began early in American history, the main lines of migration, commerce and communication went around the mountains, particularly after the completion of the transcontinental railroads. The culture of these

1. The reader interested in pursuing this notion of cultural integration further will find the following a delightful and instructive bit of reading: Ruth Benedict, *Patterns of Culture*, The New American Library, 510 Madison Ave., New York 22, N.Y. (35¢)

people has been until relatively recent years shut off from contact with the very dynamic influences which were revolutionizing both rural and urban life elsewhere in the United States.²

Even though one accepts most of the above line of thought, there may yet remain the question whether these people have actually done the best they could with the resources available to them. Have they wanted to make the best possible living, get the most possible education, etc? Do they want what middle-class urban culture tells some of us is normal and American? Why have they not elaborated the material side of their culture?

There are those who take the view that the religious beliefs of these people are the key to this understanding. So far as I know this idea has been developed most adequately by the Rev. E. E. White, some of whose writings on this subject have appeared previously in this magazine (*Mountain Life and Work*, Fall '51, Winter '52). It is thus necessary for me to indicate his ideas only in summary form.

White's many years of experience on the Cumberland Plateau left him with the impression that the religion of these people was that of a personal experience of God almost divorced from the events of mortal life. For them religion is a matter of a future life and salvation, of dying and a life after death which is free of the hardships and troubles of this life. Poverty and the destruction of resources are not of importance if one's life is dominated by such beliefs. "In a region where most people hold this view of the future ('Jesus is coming soon'), it is not natural that there should be much enthusiasm for longtime, patient movements like improving the soil and bettering the processes of agriculture for the sake of developing better men and women."

This seems to me an important part of the explanation we seek although it must be admitted that the area of White's experience is not that of this study. I believe, however, that the areas have much in common in the way of natural environment, culture and people. But there is an important shadow of doubt as to the religious heritage being a major source of causation. This doubt stems from the knowledge that within Christianity the religion of the poor has had a distinct character of holding before its adherents a belief that after the millennium goods would be theirs in abundance. And in place of their being the socially disinherited at the bottom of the system of social ranks, the situation will be reversed, as set forth in Richard Niebuhr, *The Social Sources of Denominationalism*.

Although such a view removes religion from the role of a primary causal agent, it seems necessary to grant that it is certainly a strong reinforcing factor in diminishing action aimed at altering the existing way of life. Such a religion may not be an opiate exactly, but neither is it a very strong stimulus to what is generally known in America as "progress."

2. For a scholarly and interesting account of these contrasts, see: Paul Cressey, "Social Disorganization and Reorganization in Harlan County, Kentucky," *Mountain Life & Work*, Vol. XXVI, No. 3.

As a concluding phase of this discussion of attitudes and values I have tried in the following tabular presentation to relate some of the observed ways of these people to some possible lines of explanation. It will be noticed that the values and reasons inferred frequently include both the religious and the cultural factors.

SELECTED LIST OF CULTURE PATTERNS
AND INFERRED VALUES AND REASONS

<u>Observed Culture Pattern</u>	<u>Inferred Value and Reason</u>
1. Large families.	1. Cultural expectation or norm; love of children; means to status.
2. Equal division of land among heirs.	2. Equality of children.
3. Separate house for each biological family unit.	3. Independence of children; limitation on responsibility; reduce conflicts.
4. Houses small, usually unpainted and cheaply constructed.	4. Status not derived from housing differentiation; a type of construction achievable by most any family with limited skills; scarcity of cash income relative to other needs; living comfortably not emphasized.
5. Little evidence of aesthetic activity in house design decoration, music, etc. Evidenced in a few gardens.	5. Required skills lacking and increasing reliance on commercial products; amelioration and beautification of conditions of present life relatively unimportant.
6. Clothing simple and rather unvaried; work clothes seem to be the rule.	6. Prestige and status not dependent upon dress and adornment; a response to the manual labor character of most employments.
7. Generally small amount of formal education.	7. Limited skill in the 3-R's sufficient to meet social requirements; responsibility of child to contribute to family maintenance.

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| <p>8. Greater social freedom and mobility for young men than for young women.</p> <p>9. Religious behavior and church services relatively informal and non-institutionalized.</p> <p>10. Much informal visiting and loafing.</p> <p>11. Saving of money very uncommon.</p> <p>12. Low level of income and little economic enterprise.</p> <p>13. Continued residence here although opportunities limited and much travel required.</p> | <p>8. Girls must be protected more than boys during adolescence because of consequences to them and family of a pregnancy outside of marriage.</p> <p>9. Extreme development of Protestant emphasis on simplicity of ceremony and ritual; individuality of behavior respected.</p> <p>10. Preference for visiting, conversation, leisure, etc. compared with material well-being, activity and work; leisure a wise use of time when resources are such that they yield but a low return.</p> <p>11. Saving would involve an over-emphasis on importance of present life; future too uncertain to warrant saving; "here today and gone tomorrow."</p> <p>12. Relative unimportance of present life; personal achievement and success not emphasized. Lack skills and resources to earn in keeping with urban standards.</p> <p>13. Attractions of peace and quiet, home ownership, kinship group; perhaps social norms which can be achieved with relative ease.</p> |
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AND WHAT OF THE FUTURE?

Many conclusions and forecasts of the future might be drawn from the data of which these articles have been a short summary. And since both conclusions and forecasts are inferences, or perhaps crystal ball gazing, one who engages in the pastime must admit that speculation is a major ingredient in the recipes. I have arbitrarily limited myself to

spinning out some ideas relating to two aspects which interest me: one is that of the function of the school in relation to the pressures on young people to migrate; the other concerns more adequate provision for the numerous children of the district.

The people of this school district have been forced into the commercial economy because of their own prolific rate of reproduction, the scarcity of subsistence resources, and rising standards of living. This development has taken two directions, one leading those who continue to live in the area into non-agricultural employments; and the other into migration and similar lines of employment. Although migration has so far carried the younger people only a short distance from home, this distance will undoubtedly increase. Opportunities for exploiting the resources of coal and timber are diminishing and other avenues of employment are not developing rapidly. These changes were reflected in the fact that population throughout the mountain counties either decreased or barely held its own between 1940 and 1950.

In this situation the schools face a significant task. It is rather difficult to argue that urban employment, unless it is highly skilled or professional, requires more education than does agriculture. But a strong case can be made for the notion that urban living differs noticeably from rural living and that this ought to be a major undertaking of the schools. This is hardly the place to try to develop the content of this education but there is no doubt in my mind that it can be made into a body of explicit and teachable ideas. I have had occasion to discuss this problem with several groups of social service workers of Cincinnati who are in contact daily with the problem of trying to help migrants from the mountains acquire the skills and attitudes for satisfactory city living and there is universal agreement as to the need of such education.


My other interest focuses on the children who are the principal product and export of the district. Regardless of where they go, their work represents an addition to the nation, whether in the mine or factory or in the rearing of children. Had a greater investment been made in them during their childhood they would certainly have made a greater contribution to the national product in their adult years. This district is in the heart of an area which will continue for many years to raise a surplus of children whose productive years will be spent elsewhere. I am of the opinion that we should be developing a system of subsidies, nationally financed, which will enable the families and political units of such an area to make larger investments in these numerous children. This is in keeping with the American Dream of equality of opportunity and would be but a small portion of justice to parents who foot the bills for benefits which go largely to other communities and persons.

Of course this principle is somewhat operative at present in the public assistance grants for old age assistance, child and maternal welfare, and aid to the blind. The federal government matches the contributions of the states in these instances which means that in the

less wealthy or willing states these subsidies will be relatively small. The federal government has subsidized all sorts of businesses in a handsome way: federal aid to the highways which make possible the immense market for the automobile companies, tariffs for practically every industry, agricultural price supports, shipping and airline subsidies, etc.

Why not develop an adequate system of subsidies for the families who provide our nation with its most important product --- children?

Pine Mountain Honors Founders

 FRIENDS AND NEIGHBORS from several counties in Kentucky and neighboring states gathered the last day of October to help Pine Mountain Settlement School, Pine Mountain, Kentucky, celebrate its 40th anniversary. The date was fittingly observed by the dedication of the hospital on the school campus. The building now houses a plaque, "A Memorial to William Creech, Sr., and Sally Dixon Creech, forward-looking pioneers, benefactors of their community."

It was "Uncle" William Creech who sought out Miss Katherine Pettit and asked her to start the school in the isolated valley that runs for miles along the west side of Pine Mountain in Harlan County. He also gave the land on which the school is built.

In addition to the dedication of the hospital, which is under the direction of Dr. Tracey Jones, the anniversary celebration also included a memorial service honoring the founders of the school, Miss Pettit and Mrs. Ethel DeLong Zande. Organist at this service was William Creech, great-grandson of Uncle William. Young Creech is organist at Berea College, where he is a student.

During the forty years it has existed, the settlement school has undergone many changes. Beginning with a log house in 1913, the school grew into a boarding high school with a fully equipped campus. When the high school was discontinued in 1948, some of the buildings on campus were converted to house a consolidated grade school that is run in cooperation with the county. A medical program for the entire valley has developed since then also, and the former girls' dormitory is now a small, efficient hospital that serves as the center of medical work over a wide area.

In addition, the school carries on projects in forest use and in agriculture, as well as serving as a community center. The institution has been affiliated with Berea College since 1948, and the school campus is now being used as one of the centers in the rural school development program being carried on by Berea.

Mr. Burton Rogers is director of the school.

Because of the lack of space in this issue, we are not able to print the tributes paid the founders of the school, but we hope to in the near future. *****

Staff Needs

((((((((((((The Council of Southern Mountain Workers gives assistance in discovering, for institutions and programs, trained workers who have a genuine desire to serve where they are most needed. The Council also endeavors to provide the names and brief data about people who are seeking such opportunities.

Such an exchange of information about program needs and available personnel will be publicized in this magazine whenever possible, free of charge.

While the Council endeavors to use discretion in this publicity, it cannot imply more than the bare facts herein stated. Investigation of individual qualifications and evaluation of recommendations must be considered the responsibility of those who find this service of help in their search.

Some of these positions may have been filled by the time you read this, but at press time the following places were open:

SOCIAL WORKERS IN THE FIELD OF PUBLIC ASSISTANCE, INCLUDING SOCIAL WORKERS FOR THE CHILDREN'S SERVICES PROGRAM, ARE NEEDED IN VARIOUS COUNTIES THROUGHOUT KENTUCKY. FOR ADDITIONAL INFORMATION, APPLY TO THE MERIT SYSTEM SUPERVISOR, ROOM 321, NEW CAPITOL ANNEX BUILDING, FRANKFORT, KY., OR TO THE DIVISION OF PUBLIC ASSISTANCE, DEPARTMENT OF ECONOMIC SECURITY, FRANKFORT, KY.

DIETICIAN AND TEACHER OF PRACTICAL HOMEMAKING NEEDED AT THE JOHN C. CAMPBELL FOLK SCHOOL, BRASSTOWN, N.C. WRITE TO MR. GEORG BIDSTRUP, DIRECTOR.

RESIDENT NURSE NEEDED AT HINDMAN SETTLEMENT SCHOOL, HINDMAN, KY. WRITE MISS ELIZABETH WATTS.

LIBRARIAN, CLASSROOM TEACHER AND OFFICE MANAGER, OR COMBINATION, AT LOTTS CREEK SCHOOL, CORDIA, KY. ALSO NEEDED A MATURE, CAPABLE WOMAN TO SUPERVISE GIRLS AND GIRLS' WORK. TEACHING EXPERIENCE PREFERRED BUT NOT NECESSARY. WRITE MISS ALICE H. SLOANE.

CRAFT WORKER FOR EVANGELICAL UNITED BRETHREN COMMUNITY CENTER AT BARNETT CREEK, COLUMBIA, KY. WRITE DR. U. P. HOVERMALE, 1426 U. B. BLDG., DAYTON 2, OHIO.

Young woman available as staff member. Degree in history and political science from Berea. Masters in social and technical assistance from Haverford. Experience in group work in settlement house. Keen, eager, desires to work in mountain area. Write Council office for further details.

BY REQUEST, THE COUNCIL MAY SUGGEST APPLICANTS FOR POINT FOUR APPOINTMENTS AND OTHER FOREIGN SERVICE. IF YOU ARE NOW QUALIFIED AND ARE INTERESTED IN THIS WORK, OR EXPECT TO BE IN THE FUTURE, WRITE THE COUNCIL OFFICE

TWO STAFF MEMBERS NEEDED FOR THE COUNCIL: 1. PERSON TRAINED IN RECREATION TO TAKE POSITION OF ITINERANT RECREATION LEADER FOR THE COUNCIL; 2. OFFICE MANAGER EXPERIENCED IN DICTATION, TYPING, FILING AND SUPERVISION OF OFFICE PERSONNEL. WRITE P. F. AYER, BOX 2000, COLLEGE STATION, BEREA, KY.

If you would like to subscribe to this magazine, fill in your name and address on the form below, and send with \$1.00 to the Council of Southern Mountain Workers, Box 2000, College Station, Berea, Kentucky.

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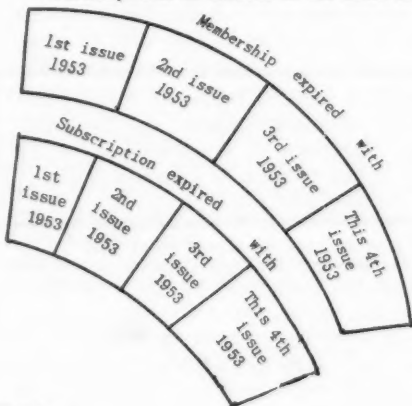
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THE COUNCIL OF SOUTHERN MOUNTAIN WORKERS works to share the best traditions and human resources of the Appalachian Region with the rest of the nation. It also seeks to help solve some of the peculiar educational, social, spiritual and cultural needs of this mountain territory. It works through and with schools, churches, medical centers and other institutions, and by means of sincere and able individuals both within and outside the area.

--Participation is invited on the above bases--

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